



38th
GENERAL ASSEMBLY
of

The Church of God
(Limited to Ministers Only)

will convene at

Sevierville, Tennessee

SEPTEMBER 1, 2, 1943



THE GROUND OF

EPH. 2:20

ITIM. 3:15

Vol. 34, No. 19

July 10, 1943

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts 2:4.

TRUESDELL



Notes From My Letters

By
J. H. WALKER,
General Overseer

Brother Walker, I have been at Williamsburg only since the last Assembly, and we owed \$360 on the church for twenty years, and the property was not deeded to us. We have paid that off and had the property turned over to the Church of God. The church property is valued at \$3,000. Now it belongs to the Church of God. We have also bought a new five-room parsonage, which joins our church property. It is modern, with gas and water. God surely has blessed us here. Now all of our property belongs to the Church of God. Pray for our church.—Levi Henson, Williamsburg, Kentucky.

We have had a wonderful revival at West Lake and received thirteen new members into the church. We are now in a revival at our other little church at Greenridge. The Lord is blessing there too.—Mrs. Earl Deas, clerk of church at West Lake, Florida.

Brother Hall is preaching each Sunday at a little community school building near. He will be able to help us out a lot in this part. We will spend a little more time here and then return to Denver for a while. Pray for us. Travel is very inconvenient, especially here. We rode in a small pickup truck yesterday at least 175 miles to and from a place for worship; but, oh, the scenery was wonderful, and the presence of the Lord was even much greater when we arrived. We ride a mail stage bus in and out from here to railroad or bus stations, thirty-six miles away.—S. J. Wood, overseer of Colorado and Utah.

Our state convention was a great success. We almost doubled the mission offering of last year. Our orphanage offering was \$160.27. We received sixty-nine Evangel subscriptions. Some of the older ministers of Indiana stated that we had more delegates from over the State of Indiana than they had ever had at a state convention. Others made the remark that the convention was the best Indiana has ever had. Brother Paulk was at his best and stirred a mighty spirit of evangelism in our ministry. I am sure the records of the future will prove the truth of this statement:

One minister who is not connected with our work sent us \$25 on Indiana home missions. God certainly is blessing in our NICKEL A WEEK—INDIANA HOME MISSION EFFORT. We have had over \$400 paid into this fund thus far this year.

We are getting a building at In-

SPECIAL NOTICE TO PASTORS

If you desire to work in some other state next year, you may contact your state overseer for a pastor-exchange application blank. The state overseer will be glad to cooperate with you in this matter.—**J. H. WALKER, General Overseer.**

dianapolis this coming week. This has been one of the hardest jobs I have found since coming into the state, but God is working now and we will be able to gain possession of this building Monday. It is costing us \$300 down and around \$30 per month. The building has a pastor's parsonage as well as an assembly hall, which will seat around 75 to 100 people. Brother and Sister Sellers are coming into the state to help us with the work here.—C. M. Jenkerson, overseer of Indiana.

I just can't hold the good news that I have about our work in Buffalo, New York. We now have a nice mission going there. I made a trip to Buffalo recently and secured for our people there a very nice church building which was vacated by the Methodist Episcopal Church, because so many of their people have moved away.

I had an appointment with the district superintendent of the Methodist Episcopal Church about the building and got to use it free until the board passed on the proposition, that we would keep the building up in repairs if they would let us use it. He seemed very anxious for us to have the use of it. His opinion was that it would be better for it to be in use than for it to go to waste.

Brother Thomas, who is in charge of the work, reports that they are having wonderful services in the building. The Lord willing, Mary Kimer, who is well known as a great evangelist all over the United States and who has had great success in her ministry, is going there for a revival the first part of July. She cast her lot with us a week ago.—Roland Verico, overseer of New York.

Certainly we had a good convention, and I'm not just saying that as a habit. The spirit of the meeting was so refreshing all the way through. Of course, the crowds were not so large as those we had in Florida the past four years, but the crowd alone is not what makes a profitable camp meeting.

The people were greatly built up when they saw the property we have here. I want to tell you, Brother Walker, what we have for headquarters here is not to be ashamed of. I'm just anxious for you to see it. God has been so good to us. It's God who has worked these things out for us.

It looks as if I've been most anything else but a state overseer this year. I've worn my overalls most of the year and looked more like something else than an overseer, putting

NOTICES

If there is a Church of God in Medford, Ore., I would like very much if the pastor will contact my brother, Pvt. Royce Simmons, who is in Camp White, Ore. He is saved. I also have a brother in Camp Shelby, Miss. His name is Pvt. R. V. Simmons. I would like very much if the pastor or some of the members will try to encourage them to live for the Lord.—Mrs. May Dean, Rt. 5, Box 104, Live Oak, Fla.

If there is a Church of God worker in or around Bainbridge, Md., I would appreciate it very much if you will visit and talk with my brother and help him get reclaimed. His address: Elijah B. Russell, Co. 3284, Bk. 332, U.S.N.T.S., Bainbridge, Md.—Faney Hastings, Rt. 2, Scottsboro, Ala.

I would like for all members of the Church of God living in and around Bedford and Maple Heights, Ohio, to get in touch with me at once, with a view to starting a church.—Evangelist Maymie West, Rt. 1, Macedonia, Ohio.

If there is a single man or woman who can drive a car and would like to go with husband and me in evangelistic work, write me at once.—Rosa Clayton, Tucapau, S. C.

in from ten to seventeen hours a day many times for the benefit of the work. I can truthfully say that this has been the hardest year of my ministry, but it has been a pleasure to serve where I was needed. I am going to Clovis tomorrow to help build a church there. The material has already been purchased and ready to be applied on a building. They have also purchased a nice lot for the church. Don't forget us when you pray.—V. B. Rains, overseer of New Mexico.

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THE CHURCH OF GOD EVANGEL

Do All Speak with Tongues?

L. C. PENNINGTON

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men," 1 Cor. 14:20.

There are so many today that received the Holy Ghost with the Bible evidence of speaking in tongues as the Spirit gives the utterance, and it has been two, three, five, and some I know as long as ten years since He has spoken again. I'll agree that there are many manifestations of the Holy Ghost, after He comes in and speaks, aside from speaking in tongues every time, but do you think it is really necessary for Him to ever speak again as a witness?

My main thought on this subject is, are there any scriptures that will lead us to believe we should speak in tongues after we receive the Holy Ghost? Is it necessary for me to ever speak in tongues again as evidence that I still have the Holy Ghost?

The text says, "Brethren, be not children in understanding," and because the Bible does not read in one or more places something like this, "Brethren, you must speak in tongues after you receive Him," or, "He will speak once in a while," so many think that all that is necessary is just to receive Him and never speak again.

We preach about the rapture and the millennium. Neither word is in the Bible, but we believe that Jesus is coming to catch His chosen ones up, and coming back to reign a thousand years. Then why not accept the Bible about tongues?

In John 15:26; Acts 2:1-4; 10:45, 46; 19:1-6, is evidence enough to prove that when any one receives the Holy Ghost he will speak in tongues, or another language, so let's come to the main thought of our message, and look at a few scriptures to see if any one ever spoke in tongues thereafter. Acts 5:32, "And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." This was after Pentecost, and here the Holy Ghost was still witnessing. Acts 13:1, 2, "Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, * * * which had been brought up with Herod the tetrarch, and Saul. (Notice.) As they ministered to the Lord, and fasted, *The Holy Ghost said, . . .*" I want to stop here and ask, was the Holy Ghost (the Third Person in the Godhead) there aside from the rest of them speaking? I believe you will agree with me that He was speaking through someone there, and I am persuaded a message was given out in tongues and one interpreted it. What do you think? Anyway He said, "Separate me Barnabas and Saul for the work whereunto I have called them." Read the next two verses.

Now let's go to the 14th chapter of First Corinthians, the chapter all the tongue fighters love to read to try to prove that tongues are not for us, which is the best (in my humble judg-

ment) or among the best scriptures to prove that tongues are right.

This chapter has so many times been misunderstood and many (yes, even preachers) have taken it to fight the very thing it teaches, and about all you can get them to see is, "I had rather speak five words in my own understanding, . . . than ten thousand in an unknown tongue," or, "Ye shall speak into the air," or, "He that speaketh shall be a Barbarian unto me." All of these statements are right and they do not conflict with any other part of the chapter. We only want to prove that they did and will speak in tongues as long as He isn't grieved, and you know the Bible says, "Grieve not the Spirit" and "Quench not the Spirit." I am persuaded that today the reason so many do not speak in tongues any more, they have grieved the Spirit so much, by not obeying Him, that He doesn't speak. But remember the Word says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Notice closely the second verse, "For he that speaketh in an unknown tongue speaketh not unto men, (isn't that plain?) He doesn't speak to men. Well, to whom? but to God: for no man understandeth him (certainly not when there is no interpreter, he just speaks to Himself and God); *howbeit in the Spirit he speaketh mysteries.*" We see by this that there were many in the Corinthian church that spoke in tongues, or Paul would not have said, "He that speaketh in an unknown tongue." And Paul goes on and says he that does speak in an unknown tongue is not speaking to man, but is talking to God in the Spirit.

Perhaps some that haven't spoken in tongues since they received the baptism, the spirit of the antichrist has got them almost in the same stage as the ones that fight tongues. They cannot see any use of tongues that the people cannot understand. But it is made plain that it is not intended for men to understand, for he that speaketh in an unknown tongue is speaking directly to God, and, in fact, it is no one's business what He is speaking, for it is either a praise or a petition to God through the Spirit and, of course, it is most mysterious. I know of no better way than to get caught away with God in the Spirit, praising Him and talking to Him in a tongue.

We have people that will criticize speaking in tongues because they do not understand it. Friend, do you understand how a yellow cow can eat green grass, give white milk and yellow butter? how a goose can eat of the same grass and lay white eggs? Do you understand how it is that we can sit in our own homes, turn a button, listen to men talk clear across the continent? Well, why do you have anything to do with the radio then? Come on, let's be fair. It reminds me of along in 1925 when we lived on the



farm and had party telephone lines; some would listen in every time you talked to any one, to see what was said. But people can talk directly to God and put one over on them. Yes, even the old devil cannot understand tongues when one is talking to God. Notice as we read on in verse 4, "But he that speaketh in an unknown tongue edifieth himself." To my mind the Apostle Paul was bringing out here the difference in a person speaking in an unknown tongue to edify himself, and prophesy which he says is better for the church's sake. But remember, he does not condemn any one for speaking in an unknown tongue, as has been stated once before.

What are you or any one else to withstand God and forbid a thing that God has given to His people (and will give to you) as individuals to edify themselves in their own Christian experiences? Instead of fighting it, and to you that have not spoken in tongues until you are almost dried up, you should desire it that you may become better and greater Christians for God.

Paul tells us speaking in tongues is edifying. The unknown tongue is a medium through which one can pray through the Spirit and ask God for the things he really needs, otherwise we would not know how to ask or what to ask for. Paul says, "The Spirit maketh intercession for us."

Most all Christians will tell you they believe in the saints being edified, but when it comes down to speaking in tongues that will really edify them, they say, "We don't want that, or believe in that." I must say, that is one reason Christianity, in many cases, has drifted to such a low ebb. People are rejecting the light of what God is pouring out in these last days that will enable His people to stand against the wiles of the devil.

Notice verse 5, "I would that ye all spake with tongues." Did he mean only when one receives the Holy Ghost? No, but "that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesi-

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Religion and the World

BY THE EDITOR

Russian Prisoners Show Interest in Religion

According to a report coming out of Stockholm, "twenty-five per cent of Russian prisoners are positive Christians," while many others show a deep interest in religion. The war is reported to have increased the longing for religion among the Russian people. A definite spiritual awakening is reported in many places, according to the report of a Swedish missionary.

—O—

Milan Cathedral Near Collapse

A wireless coming out of Stockholm states that "a report coming out of Milan, Italy, says that the Roman Catholic Cathedral there is in danger of partial collapse due to bombs dropped in its vicinity during Allied bombardments of the city." The ground is said to be giving away in places and that the whole lateral aisle may collapse. This may all be true, or it may be a propaganda scheme to build up sentiment against the Allies, to bring pressure to bear in an effort to stop dropping of bombs on or near Rome.

—O—

A New World Order

A report coming through RNS, headlined "Chicago" and dated June 4, 1943, states that a flood of letters being sent to congressmen on the subject of a just and durable peace, will be stimulated by the Methodist Church next fall when it launches a "Crusade for a New World Order." Much is being said about a new world order, both by churchmen and by political and military men. We are indeed to have a new world order. That the new world order of antichrist is near at hand is quite an indisputable fact. The Scriptures declare such an order. Following this infernal intrigue will certainly come that of the millennial reign of Christ, which will be a world order of another kind. Men will be trying to build a better world, as they should. However, it remains that Christ alone can accomplish the task.

—O—

National Tragedy

Writing under the caption of "God Bless America and America Bless God," Rev C. A. Cooper states that "Crime has fastened its deadly tentacles upon her. FBI states the crime bill to be \$16,000,000 annually, or nearly \$2,000,000 an hour. 23.9 per cent of this amount is caused by drink. One American in every 26 is a criminal. 200,000 murderers are at large. 300,000 now living will be murdered. Every 20 minutes a major crime is perpetrated. A murder or suicide is committed every twenty-odd minutes. There are only four suicides recorded in all Old Testament history covering 4,000 years. J. Edgar Hoover laments a CRIME ARMY of 700,000 boys and

girls in the land.

"Added to all this is the MORALS DECLINE. It is estimated that there are 800,000 prostitutes in the land, that 65,000 girls are lost to this degrading vice each year, that 100,000 illegal children are born annually besides 1,000,000 illegal abortions, that 18,000,000 persons are infected with social disease. Last year over 40,000 girls under fourteen years of age became mothers. Schools are closed to curb resultant disease. Largely due to immorality, insanity is increasing twice as fast as the population. Virtue is laughed at and pre-marital chastity is considered silly. The sacredness of marriage is being antiquated with one marriage in every six ending in legalized adultery—we call it divorce."

—O—

Pentecostal Baptists

I have been reliably informed that there are certain ministers of the Baptist faith, along with many of their membership, who have definitely decided that Baptists need the baptism of the Holy Ghost as at Pentecost. These ministers are men of wisdom and judgment. Different of them are teachers and ministers of great reputation within the Baptist ranks. May God bless these men as they consecrate themselves to the task of lifting their communicants to Bible standards of Christian experience and doctrine. I have withheld names of persons to safeguard their own interests, except as they themselves make them known. This activity is, however, within different of our southern states. May God bless and use them to the good of our country and His Church.

—O—

Righteous Indignation

Law enforcement officers did nothing about gambling devices in establishments in Roberts, Wis., however, Rev. Raymond H. Ewing had an idea. He approached two taverns and seizing three slot machines, carried them one by one to the street and "smashed them." The trouble: "Children were playing the machines" and it was unlawful. Rev. Ewing was an "experienced boxer" in his college days, later a missionary to Japan. He had the will to stage a "one man" cleanup. Churches are reported to be taking some action in various parts of the country regarding gambling and gambling devices, including legalized bingo, lotteries, dog and horse racing. It is pointed out that "selling of chances and raffling of articles at church fairs" present a poor example of Christians. God, help us that our action does not apparently justify someone else to commit a crime.

—O—

Radio Prayer Ministry

Rev. Albert Childers, pastor of the Church of God at Kannapolis, N. C., stated that they had received more

than three thousand requests for prayer for service men in different parts of the world. Right here, pastor, is a great field of opportunity for helping those poor soldiers who are in many cases and places suffering the tortures of hell for our freedom and privileges. If you operate a broadcast, you, too, can organize a prayer band to receive and cover requests of prayer for our service men. Not only should churches operating a broadcast have a PRAYER BAND, but every church should have one, to accept responsibility in prayer to assist spiritually those who are in need. We need a revival of prayer, if we are to have a revival of soul saving. May God teach ministers and members the value of prayer.

—O—

Communists Make Increases

According to a report by Martin Dies, Communists must not have been warned that the Comintern was to be dissolved; and if so, they apparently have no idea of giving up their efforts to Communize America, as indicated by flash 4 from "News and Views."

Flash 4: Congressman Martin Dies, speaking before more than 1,000 business men at the Executives Club in Chicago (May 14) stated that the Communist Party was now in the midst of an intensified drive for new members and that they had recently added 3,000 new members in Chicago alone. We mentioned that drive in a recent issue of NEWS & VIEWS and quoted quotas in various industrial centers. The "Daily Worker" (May 11) announced that the Young Communist League in New York state added over 2,000 to its roster. There has never been anything in this country like the bold and brazen evangelism of the Communist Party under theegis of New Dealism.

Flash No. 5: The recruiting for Communism has been especially vigorous among the 13,000,000 Negroes in this country. The Communist press takes every little incident in which a Negro is involved and plays it into a burning issue. If a colored boy is arrested in Harlem or Chicago he immediately is played up by the Communist press as a martyr. All of this Communist flame-fanning is dangerous business and is heading his nation for serious trouble. No effort is made to curb the Reds in their mad purpose.

—O—

Invisible Ink

The Western Voice gives us here a very timely point on the "Mark of the Beast":

"A business publication, Forbes' Magazine, printed an item recently that will be of great interest to Bible students. Hall Laboratories, Pittsburgh, announces a fool-proof identification for defense workers. An identification mark is stamped on the employee's forehead, or on the back of his hand, in ink that is invisible until exposed to 'ultra-violet' or 'black' light. The ink marks are non-transferable, perspiration-proof, resisting washing and ordinary wear. How significant in the light of the passages which refer to the mark of

(Continued on page 9)

The Gift of Tongues and Interpretations

By J. W. ARCHER

(Continued from June 5)

IV. Tongues as an Edification to Self

"He that speaketh in an unknown tongue edifieth himself," 1 Cor. 14:4.

"To whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing," Isa. 28:11, 12.

Oh, toil-worn body! Oh, soul weary from the wrestlings of this earthly struggle to obtain that eternal rest! Oh, Christian friends, who have been taught that this is fanaticism, or of the devil! Hear the sweet words of the Spirit of God! "This is the rest—and this is the refreshing!" No doubt this is one of the principal reasons for Paul's exclamation, "I would that ye all spake with tongues."

And surely, from the testimony of experience I can earnestly cry from the depth of my own heart, "I would that ye all spake with tongues!" for we know of no other experience in the Christian walk that brings the rest and refreshing which is found in the glorious peace of having the Spirit of our blessed Savior coming upon us and praying or praising through us.

How often, weary in body and burdened in soul, knowing not what to pray for as we ought, we go alone in prayer. Then over our weary body there sweeps the sweet presence of Christ, and He begins to make intercession through us in other tongues. This IS the rest! This IS the refreshing!

Or again, in similar circumstances, we go to prayer, or drag our weary bodies to church. The Spirit of God begins to move, and upon us there comes a feeling of thanksgiving and praise in other tongues. Up—up—up—we are lifted by His Spirit, until every earthly care has been shed off, the weight of ballast of personal problems is cast overboard, and we soar into the realms of that peace that is in Christ Jesus. Indeed this is the rest and refreshing! We often wonder how any one can go through the wearisome, harrassing experiences of this earthly pilgrimage without the sweet, restful touch of the Spirit speaking through him in intercession or praise.

MANIFESTATION OF THE SPIRIT

Perhaps we should touch upon one other position of the ministry of tongues to rebuke the powers of darkness.

When thoughts of discouragement, or temptation, or trial come in against us, the Lord will raise up a standard against the enemy through the power of prayer, or rebuking, in other tongues. Isa. 59:19; 1 Cor. 14:4, 14. Some are especially blessed in this ministry, in that the Spirit is making almost constant expression in or through them. Others only have such a manifestation come upon them by special anointing for special occasions.

Let us give a marvelous confirmation of the above. We were in the midst of a revival in Ponca City, Okla., with Rev. Harold M. Collins, pastor, and National Moderator of the Pentecostal Church of God. Our last two revivals had broken through the first week with a great sweeping of souls to the altar. In the last meeting over two hundred professed salvation in three weeks. Here we were entering the third week of the revival. The pastor stated it was the greatest moving he had seen in the city, and the crowds the largest to attend any revival he had had. Hundreds came for healing and had been slain under the mighty power of God. Testimonies of healing were numerous. Some were receiving the Spirit and nightly one or more saved. But that great break desired in every revival had not come. There was yet a resistance and binding.

INTERCESSION IN THE SPIRIT

Then there came upon my wife, in



the bedroom, a powerful anointing of intercession in tongues. This spread to the pastor's wife in the kitchen, and a lay woman assisting her, and they joined in mighty praying in tongues. It began sweeping down on us, and on Brother and Sister Crozier, evangelists, who assisted us in our revivals. It lasted for ten or fifteen minutes, and the entire atmosphere seemed purified as a result, and it seemed the entire city had been purged and cleansed from the resistance of Satan, for a mighty revival break. Mighty is our God, and glorious are the manifestations and operations of His gifts. That night the break came in earnest, and scores were saved.

V. Tongues as an Edification to the Church

"Greater is he that prophesieth than he that speaketh with tongues, except he interpret, THAT THE CHURCH MAY RECEIVE EDIFYING," 1 Cor. 14:5.

Here the apostle has direct reference to the use of the gift in a general public gathering of the church. It is clearly evident by a reading of the entire chapter, that this Corinthian church, as have many in the latter rain outpouring, was running a down grade mountain road with the throttle wide open and the driver asleep at the wheel.

Like a boy with new boots, all you can see of the boy is the boots. And he makes it very evident by every move that it is the boots he wants you to see. So the Corinthian church had a new gift, fresh from the Lord of glory, over which they were exuberant. So they all trotted their gift out for proud and joyous display, with no thought as to whether or no it was edifying the entire body, or driving out saint and sinner alike. Verse 23.

Therefore, the apostle's general instruction through the Spirit is, if there is no interpreter in the church, pray for the gift yourself (verse 13), for it is through interpreting that the church is edified, and it is the will and purpose of God in the gifts to edify the church. (Verses 5, 12, 26; Eph. 4:12, 13.)

It is with the thought of edifying the church and convincing the unsaved that Paul exclaims (verse 19), that he would rather speak five words in the church in his own language than ten thousand words in an unknown tongue. He is exclaiming against the abuse of the gift rather than insinuating that the church was better off without the gift at all.

It must be borne in mind that he precedes this statement with the exclamation, "I thank my God I speak in tongues more than ye all" (verse 18). Evidently the great apostle had quite a fluent gift of tongues, to claim to speak more than all in the Corinthian church.

It has always impressed us as bordering on a miracle, how so many opponents of the "tongues movement," so called, can quote verse 19 but so very few of them have ever heard of verse 18.

However, in the plan and purpose of God for the upbuilding and blessing of His Church through the gifts, He has set other manifestations of the gift of tongues in the assembly, "to edify the church," besides the interpreting of tongues. These we will list here and enlarge upon in turn. 1, Singing in the Spirit and praying in the Spirit (verse 15); 2, a direct language to someone present, as already mentioned; 3, on rare occasions, purely as a manifestation of the supernatural power and glory of God; 4, as a means of intercession. We will take the last first.

VI. Tongues as a Means of Intercession

"What is it then? I will pray with the spirit, and I will pray with the

(Continued on page 15)

Positively

FIRST: The Baptism with the Holy Ghost was and is for the Jews and if there ever was a time that they should meet the spiritual requirements to receive this glorious experience, it is now, when they are being driven from country to country; persecuted, and killed by tens of thousands.

Yes, the Jews as a nation are eligible for the baptism with the Holy Ghost, if they will meet conditions like the three thousand did. In fact, as in all true religion the Jew has taken the lead in either producing or promulgating, so they also took the initiative in being recipients of the baptism with the Holy Ghost as recorded by Dr. Luke: "And when they were come in, (all were Jews) they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the SPIRIT gave them utterance," Acts 1:13, 14; 2:1, 4.

SECOND: The baptism with the Holy Ghost is for the *Gentiles* (here's where I get in) as well as for the Jew, although it was the common belief by the Jews that they were excluded. For in the tenth chapter of Acts we hear Simon Peter exclaim, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." And in verses 44-48 we have a paragraph of the richest history in the Bible. "While Peter yet spake these words, the Holy Ghost fell on (clothed) all them which heard the word. And they of the circumcision (Jews) which believed were astonished, as many as came with Peter, because that on the *Gentiles* also was poured out the gift of the Holy Ghost. For they HEARD them SPEAK with TONGUES and magnify God."

As Abraham was the father of the Jews so, in many respects, did Cornelius become the spiritual father of the *Gentiles* by becoming the first recipient of the baptism with the Holy Ghost in the Gentile nation.

THIRD: The saved and sanctified are eligible for the baptism with the Holy Ghost. There are many and various phases of sanctification, all of which to my mind come under two heads, internal and external, objective and subjective, individual and divine. However, that does not eliminate the fact that sanctification as a spiritual experience in the heart of man takes place after he has been born again and not until then, whether a minute after or a year. Christ complimented the disciples by saying

The Baptism with

in His prayer, "They are not of the world, even as I am not of the world," John 17:16. Notice in the next breath, however, He prays, "Sanctify them through thy truth: thy word is truth." The heart must receive this experience of sanctification before the baptism with the Holy Ghost can be imparted to the Christian's life.

My reason for saying that a candidate for the baptism with the Holy Ghost must be sanctified before the experience is obtainable, finds sufficient foundation in the fact that Jesus said His disciples were not of the world (sin), then immediately acknowledged to the Father that they were not sanctified and (by their bickering and complaining they had proved it), therefore Jesus prayed that the Father would sanctify them. I know that prayer was answered before Pentecost, due to the change in the natures and dispositions of the disciples. They had great joy. (Luke 24:52.) There was no feeling of jealousy, ambition and rivalry after that prayer, but they "were continually in the

has received the baptism with the Holy Ghost since the death of the last apostle. What about that?"

Well, suppose we let Simon Peter, one of the first to receive the baptism with the Holy Ghost, answer. Here is what he says, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39.

Now let us analyze the verse:

1. The promise—*baptism with the Holy Ghost—is unto you* (the three thousand that had repented and yielded themselves to the one whom they had crucified).

2. The promise—*baptism with the Holy Ghost—is unto your children*—(sons and daughters of the three thousand).

3. The promise—*baptism with the Holy Ghost—is unto you and your children* and to *them* that are *afar off*—(people in distant lands and far out in the future, even this twentieth century).

4. The promise—*baptism with the Holy Ghost—is unto you and your children and to them that are afar off*, even as many as the Lord our God shall call. God is no respecter of persons, therefore *you are included*, if by none other of these provisions and brackets than the last.

The promise is unto you and you must not let men or demons cause you to doubt it.

FIFTH: All Christians need the baptism with the Holy Ghost and here are seven reasons why I say so:

1. You need power — (dunamos) dynamite. It is not sufficient to say, "I have been born again." A baby is born but no parent would be satisfied with their offspring remaining a little weak, helpless baby forever! It must develop! It must become powerful! So it is with a Christian. Born again indeed, sanctified indeed, and have sin crucified in our lives and moved out—just as Paul here instructs us to: "Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin!" That is, be pruned, purged, emptied, swept and garnished, then filled with power. That's what being baptized with the Holy Ghost brings.

2. The baptism with the Holy Ghost means the Comforter has come, and the Greek for "Comforter" is "Parakletus," which means one called along side of to help. Surely all of us need all the comfort and help we can get. How thoughtful was the Lord Jesus to encourage His followers then and now with these words, "And I will pray the Father, and he shall give you another Comforter that he may abide with you for ever," John 14:16.

3. When the Holy Ghost comes into your life with His baptismal power, He takes the position as your body-guard and guide and I am sure you agree that such a person is needed in

By
J. D. Bright
Overseer of Tennessee

temple, praising and blessing God." "They were all with one accord in one place." Luke 24:53; Acts 2:1.

In support of this, Paul exhorts, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy, acceptable unto God*, which is your reasonable service."

An *holy body* is the only suitable object for the baptism with the Holy Ghost. So be sure that your life is clean and your heart pure, before inviting the Holy Ghost in baptizing power.

FOURTH: The baptism with the Holy Ghost is for *sanctified Christians TODAY*. There are those who argue that the experience of the baptism with the Holy Ghost fell only upon the 120 on the day of Pentecost, but ten years later a Gentile family received the baptism with the Holy Ghost. Acts 10.

It looks like that historical meeting would stop the mouth of any pretender to Biblical knowledge. But since it hasn't, let us run over to Ephesus twenty-five years later and we find twelve Ephesians being *baptized with the Holy Ghost and speaking with tongues and prophesying* just like the 120 did on the day of Pentecost. "Yes, but, Brother Bright, I heard a (purported) theologian say that no one

the Holy Ghost

our lives in these terrible days of doubt and uncertainty. Here is what Jesus said of His work in our lives: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth." This, He has been and is doing ever since He came with His first baptismal power.

4. The baptism with the Holy Ghost equips our memory with greater ability to recall *holy things* we have seen, heard and read. What thrilling inspiration it is to have the Holy Ghost bring things to our remembrance! Thousands of ministers, especially, and laymen rejoice because the baptism with the Holy Ghost really and truly meets Christ's prediction of His ability. "But the Comforter, which is the Holy Ghost, shall bring all things to your remembrance, whatsoever I have said unto you."

5. The baptism with the Holy Ghost installs the *Third Person* of the Godhead in your very life as a master teacher, who has majored in every subject that a Christian needs instruction on, and His term is not for nine months then a vacation, *but forever*. This is clearly set forth in John 14:26, "He shall teach you all things." "What about securing Him?" You may, if you'll furnish a clean, holy classroom and a sanctified student, surrounded with the Bible and every good textbook and set of books you can lay hands on and practice 2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

6. The baptism with the Holy Ghost will mean keener perception and a longer range of vision. Some people are consulting with palmists, witches, and wizards about the future. Let the Holy Ghost come into your life and He will show you all you need to see and know about the future as He directs your mind and heart. Yes, "He will shew you things to come."

7. Last, you NEED the baptism with the Holy Ghost because the experience brings to your heart's altar of prayer, a partner, an advocate, that prays with you until you have prayed out into such deep sorrow or under such heavy burdens that you can pray no more; then He, the great intercessor, our paraclete, prays right on unto the Father for you until the burdens leave, and the tears turn to triumph as the storm cloud shows its silver lining and the rainbow of promised blessings arches the sky. Rom. 8:26.

Now, do you realize that you NEED Him, the blessed Holy Ghost, to endue you, which means to fill you and clothe you with His blessed and glorious SELF? The Lord bless you and baptize you even now!

SIXTH: I feel that your desire to receive this most wonderful experience is stronger now than ever, so I want to leave with you six rules to follow in your preparation to receive the

baptism with the Holy Ghost:

1. Go to Jesus with an open and thirsty heart. John 7:38-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Consider the fact that Jesus is inviting you to receive the baptism with the Holy Ghost. Then think of the millions who do not want the Holy Ghost, who claim to be saved, and especially the millions whose hearts are too filthy for Him, and you'll realize the Holy Ghost is anxious to dwell in your life.

2. Obey. Tarry, seek and know that you can't get along without the baptism with the Holy Ghost. Luke 24:49, "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Your Jerusalem can be anywhere. Have you found one?

You most desperately need Him in you whom John said is greater than he (the devil) that is in the world.

3. Praise God continually for all His benefits. Read Psa. 103 as an energizer.

4. Bless God continually! See how many things you can do to glorify God and elevate Christ. Stop worrying God about blessing you. Bless God and you will receive what you need.

The 120 received the baptism with the Holy Ghost because they "were continually in the temple, praising and blessing God."

I know a lady who went to sleep praising God and seeking the baptism with the Holy Ghost, who was awakened by the blessed experience. She spoke in tongues an hour or so.

5. Pray continually for the baptism with the Holy Ghost? Not necessarily. Pray until you are sure every thing is just right in your own life, then pray for the Holy Ghost. Don't miss an opportunity to show wholehearted interest in seeking and inviting this all-glorious personage.

6. Stay in constant supplication. Not just prayers, reading prayers. Prayers can take on various natures: vain, too long, short, too short, cold, dry, forced, and insincere. Of course, we must not pray that way. Just pray until your prayer becomes a supplication—humble, pleading and sincere, and I'll tell you, if you exercise these suggestions without receiving the baptism with the Holy Ghost, I will be surprised. In fact, adherence to either should bring the blessed Comforter into your life if previous and proper preparation has been made.

SEVENTH: Seven don'ts: I have

been telling you what to do, now let me tell you a few things not to do:

1. Don't feel that it will be impossible for you to receive the baptism with the Holy Ghost. If you meet condition He will come into your life. Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

2. Don't, however, take receiving the baptism with the Holy Ghost too lightly. For if you do, when you receive Him you might soon grieve Him and put Him out of your life. Eph. 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

3. Don't set your time and place to receive the baptism with the Holy Ghost. I have known that to fail. You stand just as fair a chance of receiving the experience at your home church as at some other. Be sure your fellowship with the church members is good. Don't let suspicion or lack of confidence in any of your fellow members hinder you. Keep your mind on receiving the baptism. Then, too, remember the Lord Jesus didn't tell the disciples when they would be baptized with the Holy Ghost. He said "tarry until" or stay in a spirit of expectancy. I was in a tarrying service when about midnight a young man wheezed out between his supplication and praises, "Bring me some water. I'm here until He comes." He received his baptism just before day.

4. Don't get your mind on your person or clothes. I know a very precious young man who was too dressy and proud to yield to the Holy Ghost. Finally he prostrated himself on the floor and while actually wallowing on the floor, hair unkempt and clothes soiled, he was baptized.

5. Don't let a person, banging you on the back, sprinkling you in the face with saliva, tousling your hair or saying, "Hold on, hold out," or "Give up," or anything else, hinder you. These are well-meaning people many times trying to help but not always wise. Keep the spontaneous, real, glorious praises mixed with supplication going up to Jesus and look for the Holy Ghost.

6. Don't let your mind get set on the apparent lack of interest being manifested in your receiving the baptism with the Holy Ghost. What do you care, so long as He who sends the Holy Ghost is listening to you? Just keep on keeping on! The promise is unto YOU and that fact alone should keep you inspired with great expectancy.

7. Don't, DON'T get OVERanxious and be influenced by some one who may mean good but has more zeal than knowledge. Yes, I say, yet humbly and with no intention of being critical but rather helpful, please don't be excited to yield to the flesh instead of the Holy Ghost. For, if you will just wait on the Lord, the gracious *Third Person* of the Godhead will move right into your life and introduce Himself (for He has never failed to speak upon His coming) in such a definite way that His language and manifestation will be sufficient to convince you and any other open-minded person of His

(Continued on page 15)

(Continued from June 26 issue)

In beginning this final article on the above subject, I shall again quote the text: Rom. 11:17, 18a, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches." This text is a part of Paul's discourse on Israel's rejection of their Messiah. It is in this chapter of Romans that he gives the cause of Israel's being "broken off" and of the Gentiles being "grafted in." Since many people believe that it was absolutely necessary for the Jews to reject Christ in order for the Gentiles to be saved, I have proposed to offset such a view by exposing its weaknesses in placing it under the test of God's eternal Word.

As a matter of finding the most effective starting-point, I shall present a question to the advocates of the "compulsory denial" theory. *Did Christ offer the kingdom to the Jews?* That is, did Christ come as the Jewish Messiah to fulfill the covenant between God and Israel by David? The scriptural answer is, "Yes."

THE MESSAGE OF JOHN

When the men of Israel and the people of the Jordan attended the meetings of John the Baptist, they heard him preaching the doctrine of the kingdom. From the banks of the river in the wilderness of Judea was heard the voice of a "holiness" preacher, saying, "Repent ye: for the kingdom of heaven is at hand." In the proclamation of his message he used for a text the third verse of the fortieth chapter of Isaiah.

The "kingdom of heaven" which John was preaching about was the literal, earthly kingdom which God, many centuries before, had promised to the Jewish people. Of course, those who contend that the Jews had to reject Christ in order for the Gentiles to be saved will object to this interpretation. But, objection or no objection, I must hold to what I have said for the sake of consistency.

The advocates of the "forced rejection" theory insist that the "kingdom of heaven" cannot be literal nor earthly because of the word "heaven," but that it is the spiritual kingdom made possible by the grace of God in the hearts of men. Well, it is quite strange that they do not detect their self-contradiction. As it happens, the "spiritual kingdom" is not in "heaven" either. If the spiritual kingdom is what they say it is, then it is just as close to the earth as the literal kingdom would have been. So, the stress they place upon the word "heaven" inflicts serious injury upon their own theory.

Yes, preacher, I see the inconsistency of the above argument but I am still not clear on the expression "kingdom of heaven." If the spiritual kingdom is on earth and the literal kingdom would have been and is to be on earth, then why the word "heaven"? Simply because it is God-given, not man-made, whether it be spiritual or literal. The literal kingdom was not to be characterized by political corruption, but heavenly righteousness. The King was from heaven and all the promises were

Broken Branches

heaven-born. It was not to be built by earthly ambition but for divine purpose. Thus, the visible kingdom was spoken of as the "kingdom of heaven." It must be remembered from our last article of this topic that the inauguration of an earthly order would not have cancelled in any way the spiritual aspects of the redemptive plan for lost humanity.

But how do we know that the "kingdom" which John preached about was that which God promised to the house of Israel? Well, in the first place, John went to the homeland of the Jewish nation to preach his message and the third chapter of Matthew plainly reveals the fact that his congregation was, without doubt, entirely Jewish. But still, that is not the convincing point, so let's discuss a fact which cannot be questioned in the least.

For a text John used Isa. 40:3. Little do my "opponents" realize the significance of that fact. Every prophecy in the book of Isaiah is written concerning the Jews. There is not a "church" prophecy in the entire book. The first verse says, "The vision of Isaiah the son of Amoz which he saw CONCERNING JUDAH AND JERUSALEM." "Furthermore, Isaiah himself is acknowledged by any evangelical student as the Messianic prophet; that is, his prophecies pertain to the Messiah Christ Jesus who was born to be king of the Jews and establish the Messianic kingdom. (John 18:37.) Definitely, John was preaching a Jewish subject from a Jewish text to a Jewish people. But to absolutely prove beyond condemnation that the doctrine of the "kingdom of heaven" was strictly Jewish, I shall discuss for a moment the message of Christ Himself.

THE MESSAGE OF CHRIST

When Christ appeared in the ministry of His mission, He, too, began preaching the doctrine of the kingdom, saying, "Repent, for the kingdom of heaven is at hand," Matt. 4:17. Now turn with me to Matt. 10:5-7. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the LOST SHEEP OF THE HOUSE OF ISRAEL. And as ye go, preach, saying, THE KINGDOM OF HEAVEN IS AT HAND."

All right, my friend, how much scripture does it require to convince you that the doctrine of the kingdom of heaven was exclusively Jewish? Regardless of how it hurts to change your views, the above scripture demands that such a change be made, for Jesus told the apostles to preach the doctrine of the "kingdom of heaven" to Israel only. There should no longer be any doubt that the doctrine of the "kingdom of heaven" as preached by both John and Jesus was strictly Jewish in nature and that it definitely pertained to the literal,

visible kingdom in fulfillment of the Davidic covenant.

COULD THEY HAVE RECEIVED IT?

Does not reason itself teach you that if Christ preached the doctrine of the kingdom to the Jews that it was the will of God for them to accept it? God promised them a kingdom, on the throne of which the seed of David would sit as the king of the Jewish kingdom on earth. Was not Christ born of the seed of David? Did He not present Himself to the Jews and preach the doctrine of the kingdom? Did not Christ plainly declare that He "would" but Israel "would not"? Let's consider the facts for awhile.

Now, if Christ offered them the kingdom with the intention of not letting them have it, then His motive was one of "deception" and that, of course, you will not subscribe to. There is only one thing for you to do—just admit that the rejection of Christ by Israel was contrary to the perfect will of God.

Matthew 11:12-14, "And from the days of John the Baptist until now the KINGDOM OF HEAVEN suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. AND IF YE WILL RECEIVE IT, this is Elias which was for to come."

Does not the above quotation reveal to you that the subject of Christ's discourse here is that of the kingdom of heaven? Did not the prophet Malachi speak of Elias (Elijah) coming as a forerunner of the kingdom? All right, does not the above quotation state that Jesus said, "If ye will receive it (the kingdom), this (John) is Elias which was for to come." So evident is the fact that it is almost useless to argue the point.

Ever since John began his preaching he had been persecuted by the Jews. Just as other prophets who prophesied of the kingdom were mistreated, even so John was being done likewise. Shortly after the above quotation John was killed. In other words, "The kingdom of heaven suffereth violence, and the violent take it by force." Just as John was denied, so Christ Himself was being rejected, and the Jews finally took the matter into their own hands and with the aid of the Romans caused the kingdom to be postponed. But if the Jews had accepted Christ, they would have received their kingdom and John would have been the forerunner of that kingdom, according to Luke 1:17, which declares that John came in "the spirit and power of Elias."

Matthew 23:37, 38, "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

By D. C. Barnes



Notice that Jesus says, "How often would I—and ye would not." As a hen gathereth her chicks under her wings to protect them from their enemies, even so Christ would have gathered the Jews into His kingdom to protect them from their enemies; *but they would not!* Since that day their house has been left desolate and they have been trampled beneath the feet of the Gentiles.

Luke 19:41, 42, "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in *this thy day*, the things which belong unto thy peace! But now they are hid from thine eyes."

It is no wonder that Christ wept over the city. He had come to His own and His own had received Him not. He had offered them their kingdom, but they had refused it. Their day of peace came and they responded with violence. And the most pitiful scene was yet to come—the mockery and disrespect toward this same Christ while He was dying on the cross, by those very people He had come to give the kingdom. No wonder Christ said, "If thou hadst known, even thou, the things which belong unto thy peace!"

Surely you are convinced that Christ offered the Jews their earthly kingdom. If so, you are obligated to admit that it was God's will for them to receive it. But since they did not receive it, we must now give the reason why they did not.

WHY BROKEN

Let's go back to the eleventh chapter of Romans. As Paul proceeded to explain the plan of redemption to the Gentile church at Rome, he realized that there would be among them a tendency to believe that the Jews were compelled to reject Christ and be broken off in order for the Gentiles to be accepted by Christ and be grafted in. So he forewarns them of this false notion. Rom. 1:19, "Thou wilt say then, The branches were broken off, that I might be grafted in." But what kind of an answer does Paul give them in the next verse? "Well, because of **UNBELIEF** *they* were broken off, and *thou* standest by

FAITH.

In other words, the "original branches" were not broken off for the sake of grafting in some "wild branches," but rather because they failed to believe. Neither were the "wild branches" grafted in because the "original branches" failed to believe, but rather because they themselves did believe. It was altogether a matter of faith and free will. Otherwise you must subscribe to absolute predestination.

Listen to the twenty-third verse of the same chapter. "And they (Israel) also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." That is, the only reason they are still severed is because they have continued in *unbelief*. Anytime that Israel should believe on Jesus Christ they will be grafted in again, irrespective of the attitude taken by the Gentiles.

Hold on a minute, I know what you are going to say. You are going to argue that when Israel does come back to God the Gentiles will have to be severed. Well, the only thing that keeps your argument from being right is the fact that it is wrong; however, let's prove it erroneous by one verse of scripture. Rom. 11:12, "Now if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles; HOW MUCH MORE THEIR FULNESS?" In other words, the Gentiles were blessed even though the Jews did fall, but when the Jews come back to God the Gentiles are going to be blessed more than ever. Come on now and let's take the scriptures for our standard of truth. Is not that what it says?

TWO MISCONSTRUED VERSES

The advocates of the "forced rejection" theory have two pet scriptures which appear on the surface to be quite supporting to their argument. The first one is found in John 18:36 by which they try to prove that Christ did not intend to set up an earthly kingdom at His first coming. The second one is found in Rom. 11:11 by which they try to prove that the Jews had to reject Christ in order for the Gentiles to be saved. Neither of them, however, do what they are accused of

Healed and Called To Preach

ETHRIDGE, Tenn. — Dear Evangel Readers, I praise the Lord for what He means to me. He gave me the good Holy Ghost, praise His holy name, and He has healed me of heart trouble. I can feel His power this morning, for He is so real. I have been called to preach His Word and with His help I am going all the way with Him. I am only twenty-one years of age but I know what it is to serve God, so keep praying for me that through my preaching I might bring souls to Christ. God bless all is my prayer. — Leonard Newell, Rt. 2.

doing.

John 18:36, "Jesus answered, My kingdom is not OF this world: if my kingdom were OF this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Of course, Jesus' kingdom was not to be OF this world, but it still could have been IN this world. To say that a thing must be OF this world just because it is IN this world is hopelessly contrary to the WORD of God. In speaking of His disciples, Jesus said, "They are not OF the world, even as I am not OF the world," John 17:16. But were not these disciples IN the world? Not only they, but was not Jesus Himself also IN the world? All right, if they, being IN the world, were not OF the world, then the kingdom, too, could have been IN the world yet not OF the world. Any holiness preacher will admit that the term "of the world" carries the idea of worldliness and ungodliness; but the kingdom which Jesus came to establish was not so qualified, thus it was called "kingdom of heaven," not the "kingdom of the world."

Furthermore, the next verse (John 18:37) makes their argument even more deficient. Pilate asked Jesus, "Art thou a king then?" Jesus replied, "To this end was I born, and for this cause came I into the world." This conversation between Pilate and Jesus needs no comment to prove my point.

Romans 11:11, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

At first glance this verse appears to support the idea that it was necessary for Israel to reject Christ in order for the Gentiles to be saved. Only the second glance, however, is required to show that the verse has no reference at all to what HAD to happen, but to what DID happen. No one is so foolish as to deny the fact that Israel fell and salvation to the Gentiles followed; but to say that Rom. 11:11 teaches there was absolutely no other way for the Gentiles to get saved, is ascribing to the verse an element which it does not at all contain. It is a declaration of what DID happen, not a statement of what HAD to happen.

Religion and the World

(Continued from page 4)

the beast on forehead and hand."

Satan can do more than put the mark there in an invisible manner, he can and has placed it in the human nature. The Word and Spirit of God can discern the invisible sealing of Satan. This devilish sealing and marking will be with a worse thing than invisible ink, though the idea divulges that Satan's plans and thinking are now in human minds, which will finally be consolidated in the anti-christ's kingdom.

"Fear of the Lord prolongeth days."

B.T.S. Echoes From the Fields

Claude Phillips accepted the pastorate at Lansing, Michigan, and the state overseer reports that a good student has become a good pastor. There has already been a definite increase in attendance and interest in general. Brother Phillips is now in a revival at another church on the district. He writes: "The people here are suggesting that I continue my ministerial work instead of returning to B. T. S. to begin my college work this fall, but when the roll is called, I'll be there!"

From way out in the Northwest, Lucille Settle and Helen Gleason write: "We are very happy in our new work. The people out here are wonderful. We have been accompanying Rev. Glyndon Logsdon as he visits the churches for mission rallies, etc., before the state convention. We will go to Goodrich, a new field, after the convention."

The Landrome Evangelistic Party writes of a wonderful revival in progress at Cedartown, Georgia. Edna Smith says: "It is my first time to devote all of my time to God's cause, and I'm enjoying the work more than I can tell."

In the third week of his first revival in the hills of Kentucky, Ernest Angley reports eleven saved, eleven sanctified, and six filled with the Holy Ghost.

Eugene Patrick and Paul Spencer are in Frankfort, Kentucky, where they hope to establish a new work. Brother Patrick has already had a good revival in West Louisville.

Perdue Stanley has begun his first revival at Doddsville, Mississippi. "We are having some mighty good services," he writes. "No one has prayed through yet, but I am expecting it any time. Keep praying for me and we will whip the devil one way or the other."

Sisters L. T. Bolan and Thomas Shoemaker conducted a Daily Vacation Bible School at Big Ridge, Tennessee, immediately after the close of Bible School. Sister Bolan said, "Now I know I am going to enjoy this great

work!" A flannel board and other equipment formed a part of her luggage when she left Sevierville for Arkansas.

Ruby Thompson, who taught a six-week course in Daily Vacation Bible School work as a unit in the Teachers' Training Course, left her equipment at the school because she was expecting to spend the summer in the Scarritt College for Christian Workers. But her first card requested that the flannel board be sent immediately. The second said: "I used the flannel board Sunday night for the Junior Endeavor at the Church of God here in Nashville. The interest was so great that we shall use it each week."

Brother and Sister Sellers are stationed in Indianapolis, Indiana, to establish a new work. They stopped on their way in Cumberland, Kentucky, for a revival with Brother M. B. Stephens.

"Revival just closed at McColl, S. C.; two saved, one sanctified, two received the Holy Ghost, and two joined the church. Saints revived. In revival at Pelzer now."—Joe Flowers.

From Radford, Virginia: "Twelve saved, four sanctified, three received the Holy Ghost. Meeting is still going on."—Edgar Mastin.

LaVern Borton is conducting a Daily Vacation Bible School at her home church. She writes: "The children are deeply interested, and several new boys and girls have started coming to Sunday School as a result."

"I'm going to Horseshoe for my first revival, then to Arcadia," writes Frederick Lee Jernigan from Florida.

Ernest Winters is in a revival at Wyandotte, Michigan. He writes that the Lord is certainly blessing.

"I can scarcely wait until school starts again. You will never know what Bible School has meant to me, so you may look for me when school begins this fall." Mauldin Ray was so anxious to say this that he forgot to tell us what he is doing.

TEXAS STATE CONVENTION ANNOUNCEMENT



Rev. Earl P. Paulk

The Texas state camp meeting will begin Wednesday, July 14, at 8:00 p. m. The state convention proper will open on Friday, July 16, at 9:30 a. m. The duration of this meeting has been cut two days, but the pragmatism and spirituality will be the same or better. If you think the meeting will be too short in duration, then you come for the opening service and stay until the close of the last one, and tell me what you think about it. I am sure if you are open for conviction you will certainly get a filling. Brother Earl P. Paulk, Second Assistant General Overseer, will be here for the entire meeting and will be speaking each evening at 9:30 p. m. Brother Paulk is a great man of God and profoundly appreciated by the Texas people, saint and sinner. Besides the fine ministry of Texas there will be a number of out-of-state ministers on the program.

Every department of the Church will be represented in this convention. All singers and musicians are especially invited to come and take part. We usually have a large orchestra rendering very fine music. We have some of the finest reports this year that Texas has ever had. The ministry and laity of this great state have certainly worked hard and I am sure will enjoy these splendid reports. Everything at state headquarters is being made ready for this great feast. Bring your camping outfit and stay until the last service. There will be a cafe on the grounds as usual, which will serve you meals to the limit of our rationed ability. In fact, everything possible is being prepared for your convenience and comfort. For information relative to entertainment, write Hilton Vail, 106 Hanover, Weatherford, Tex.—T. W. Godwin, overseer of Texas.

There is nothing a person can know that will so gladden the heart and stimulate faith as to know we are walking in the center of God's will and that He is pleased with our lives.

THE CHURCH OF GOD EVANGEL

STATE CONVENTIONS

Date	State	Place
July 16-18	Pennsylvania	Somerset, Pa.
July 16-18	Missouri	Bonne Terre
July 16-18	Texas	Weatherford
	Maine, Mass., Conn., N. H.	
July 23-25	Vt., R. I.	Appleton, Maine
July 23-25	Georgia	Atlanta
July 23-25	Mississippi	S. Shady Grove
July 30-August 1	Kentucky	Somerset
July 30-August 1	Arkansas	Marked Tree
August 6-8	Maryland, Delaware	Md. Campground

Minnesota, Wyoming, Colorado, N. Mex., Conventions

By R. P. JOHNSON, First Assistant General Overseer

MINNESOTA

The convention in Minnesota was held in Minneapolis. The state overseer, Brother Lemuel Johnson, made preparation for the entertainment of the delegates; and although there were not so very many from a distance, yet those who attended from out of the city added much to the success of the meeting. The spirit of the meeting was that which could be appreciated most. The Lord was with us from the beginning to the closing service. Brother Johnson seems to be gaining favor with the people in Minnesota and that vicinity. That is a

in need of consecrated workers, also funds to carry on the work there.

COLORADO

Our next convention was in Colorado Springs, Colorado. Brother S. J. Wood is overseer of both Colorado and Utah, and here again the Lord met with us in a special way. The spiritual tide ran high throughout the entire meeting. Brother and Sister Wood and other workers seemed to be doing their best; and, of course, when we do our best, we may expect the Lord to reward us for our labors.

NEW MEXICO

From Colorado Springs we went to



Rev. R. H. Klaudt and Family

needy field; and those who feel the call of the Lord may hear Him saying, "Go to Minnesota."

WYOMING

From Minnesota we went to Casper, Wyoming. Since this was the first state convention for Wyoming and with traveling conditions as they are, I consider the convention a real success. Brother R. H. Klaudt, the state overseer, has many friends in the state; and we believe that under his leadership the Church will gain favor in that section of the country. Wyoming, like many of the other states, is

Roswell, New Mexico. Brother V. B. Rains is overseer of New Mexico. New Mexico has made some real progress this year. There is a nice new church building in Roswell, and the state has bought a nice state parsonage, well furnished. Both it and the church are located in an ideal neighborhood. The Lord was with us throughout this meeting, and the power of the Holy Ghost prevailed through many of the services. Numbers were seeking the Lord, and several were definitely healed. The people in New Mexico appreciate Brother Rains and his family.

MINISTERIAL ASSEMBLY

(LIMITED TO MINISTERS ONLY)

Sevierville, Tennessee

SEPTEMBER 1, 2

The demands of this all-out global war is making the situation more critical every hour. While in New York and Washington last week, I learned that restrictions on traveling are becoming more and more severe. Our people in the Eastern States, bordering the Atlantic, are careful that when the wheels of their cars turn over, they are on strict business for

the Church. I am informed in Chattanooga that from 150 to 200 persons are daily standing in the coaches of the trains unable to get seats. One lady returning from Cleveland to her home in the North was forced to stand for fourteen hours without a seat. I am assured that in Virginia people are forced to wait from two to three days at the time, hoping to make

connections but constantly being refused passage because of the overcrowded conditions on the trains and buses.

In a previous announcement we stated that in accordance with the General Assembly ruling, the Twelve Councilors with the General Officials decided that we should have a ministerial Assembly which would be for active ministers, bishops and evangelists only. We are very sorry that it is not possible for us to have a General Assembly where all our people who desire to come may attend. Frankly, I believe that there would be 15,000 present this year if it were not for the restrictions. We are hopeful that by another year conditions will be much better and we can have such an Assembly. Under the present conditions, however, it is very necessary that we have this limited Assembly.

Our facilities in Sevierville will accommodate approximately 1,200 people. In order that all may be properly served, we are issuing tickets for rooms, meals, and seats in the auditorium. All these must be secured through the Entertainment Committee. The Committee will solicit all rooms in Sevierville, Gatlinburg, and in tourist camps. Since the housing situation is so acute, we insist that no minister be permitted to bring his wife or any other member of his family unless those members are licensed evangelists.

The dormitory will offer limited accommodations, which will be offered to the bishops, since they will be expected to come to the Bishops' Council prior to the Assembly. Those permitted to stay in the dormitory will furnish their own bed linens.

Your Committee earnestly pleads for your sincere cooperation and assures you that they are giving their careful and prayerful consideration to these matters during these unusual times.

For reservations, write Rev. Zeno C. Tharp, chairman of the Entertainment Committee, Sevierville, Tenn.

J. H. Walker
R. P. Johnson
Earl P. Paulk
E. J. Boehmer
E. C. Clark

General Assembly Committee

All students for the 1943-44 term of the Bible Training School and College should arrive in Sevierville not earlier than the 5th or 6th of September.

Zeno C. Tharp, President
J. H. Walker, Gen'l Overseer

HANDFULS ON PURPOSE

These very helpful sets of thirteen volumes, including one volume of index, are now being printed in the United States and will therefore be available for immediate shipment. The price has been increased to \$25.00 a set. Single volume, \$2.00. Cash with order. On time, \$27.50, \$5.00 down and \$5.00 a month.

Order of
CHURCH OF GOD PUB. HOUSE
Montgomery Ave., Cleveland, Tenn.

CONVENTIONS

Borger, Tex., District Convention

The Borger, Tex., district convention, which convened June 18-20, was the best in the history of the church here. Brother T. W. Godwin, state overseer, and Brother C. H. Gardner, district overseer, were in charge. All pastors on the district were present: Brother O. M. Hume, Shamrock; G. B. Bryne, Mobeetie; Oscar Davis, Pampa. Visiting ministers were: Brothers R. D. Span, Burk Burnett; Taylor, Selman City; H. D. Statum, Selman City; C. C. Ruff, Shamrock; Morgan, Electra; Harris, Pentecostal Holiness; Killingsworth, Borger; also a Baptist minister; Sisters Byrne, King and Davis. Out of state: Sister S. J. Wood, Colorado Springs, Colo.

All messages were grand and inspired by the Holy Ghost. The special singing was an added feature to our convention and was enjoyed by all. Our mission offering went over in a great way, people being moved by the Holy Ghost; \$304.35 was given in a few minutes. The orphanage offering

was \$80; other purposes, \$52.03; making a grand total of \$436.49, for which we surely thank the Lord.

Last but not least, at noon hour Sunday, which brought the convention to a close, a basket lunch was spread. There was plenty and some to spare.

Eternity alone can tell all the good features of this convention. — Mrs. Oscar Davis, convention clerk.

Wyoming Convention

The state convention of Wyoming is now history with a glowing success painted in the minds of those who attended.

The attendance was remarkably better than expected. The convention spirit was outstanding and appreciated by every one present.

The ministers who took part were at their best. Their messages were accepted in an unusual manner, especially Brother Johnson's sermons were so much appreciated and everyone is looking for him to be back next year.

The state mission offering went over the top with no effort at all to a high peak. The orphanage offering was \$32.77.—Herman Liab.

District of Columbia Convention

Having been requested to act somewhat in the capacity of convention reporter, it is with much pleasure that I relate to the Evangel readers that the Church of God in the District of Columbia convened in Washington, May 28-30, inclusive. The convention was the occasion of a blessed and holy convocation, which was permeated with love and Christian fellowship.

Our pastor and overseer, Rev. Wade H. Horton, had a well arranged program, which was thoroughly enjoyed by every one present. The speakers included Rev. Earl P. Paulk, our esteemed Assistant General Overseer; Rev. D. C. Boatwright, overseer of Maryland; Rev. W. E. Johnson, overseer of Virginia, and others. We enjoyed the presence and fellowship of a number of visitors from other churches and from other states. Every meeting and every message, God-anointed and Spirit-filled, gave us inspiration for the race before us.

The mission offering represented an

CHURCH OF GOD SUNDAY SCHOOL OF PONTIAC, MICH.



The above picture is that of the Church of God Sunday School at Pontiac, Mich. It has outgrown the present building, which accommodates over two hundred. We have over \$2,000 in cash and pledges to start a new church as soon as permit is granted. Rev. Carl G. Carder is the pastor and Grover Hayes, Sunday School superintendent. Also present is the state Sunday School superintendent, Rev. John L. Meares.

The Michigan State Convention, July 9-11, at Pontiac Junior High School

increase amounting to three times that of any previous year in the history of the Church. The orphanage offering totaled \$307, or six times the amount of the largest offering of any previous year.

We praise God for His presence and blessings throughout the convention; and not only so, but we praise Him for His every act of grace, His every blessing to all men everywhere throughout all ages.—Willie T. Welch.

The Lord Hath Done Great Things for Us Whereof We Are Glad!

This has been another banner year in the great State of California and we feel that the great host of Evangel readers should be apprised of what God has been doing in the Golden West.

During our ministers' meeting last October the need of a state parsonage was mentioned to the assembled ministers, and without any effort at all over one thousand dollars was raised to buy furniture and pay down on a parsonage. At present we have a lovely parsonage full of fine furniture. All of the furniture is paid for and we have a nice balance in the treasury after meeting all payments on the parsonage. This home is a credit to any state and we feel that its purchase could only have been accomplished by the splendid co-operation of the entire constituency in California.

The churches at Blythe and Tulare have raised around two thousand dollars together and have thereby liquidated all debts against their property. The San Pablo church that has just been organized this year has already paid all its outstanding obligations and now has a nice church and little parsonage free of debt. The Baldwin Park church has been moved to another lot and is about finished with its extensive repairs that will make it a much more beautiful edifice. San Pedro has moved into a much nicer building and location and has a nice building fund for a new church. Santa Ana has repainted its parsonage and has enough money in the treasury to make a much-needed addition to the parsonage.

Seven new churches have been organized this year and of these two have been Coalinga and Pomona where we were able to obtain nice properties. The combined value of these two churches will amount to at least ten thousand dollars and we owe less than twenty-five hundred dollars on the two. San Diego has a nice building fund that will no doubt reach the thousand-dollar mark by the Assembly.

We have had a nice gain in every department of the church and see great things in the future for the Church of God in California. There are many out here that are with us in spirit even though they have not aligned themselves with us as yet. We ask that all of you pray for the continued success of the work in this needy state. We are in need of more consecrated workers and pray that God will speedily meet that need.—James L. Slay, overseer.

REVIVALS

SMITHFIELD, N. C.—We praise the Lord for the revival in Smithfield. Sister Leo Hollifield, of Candler, did the preaching and Sister Gladys Delk, of Hope Mills, assisted with the singing. The Lord blessed in a wonderful way. Eleven were saved, three sanctified, two filled with the Holy Ghost and three added to the church. Pray for the church at Smithfield, and especially the new converts.—James Beatty, clerk, House 46.

OAK HILL, Ohio—The Oak Hill Church of God has just closed a wonderful revival. Louis H. Kellogg is the pastor; Rev. E. B. Varney, of Chattooy, W. Va., was the evangelist. God surely blessed his labor. Eight were saved, eight sanctified and four filled with the Holy Ghost. — Elzie Sharp, clerk.

SAN PABLO, Calif.—Our two weeks' revival was conducted by our Y.P.E. and Sunday School state superintendent, Rev. V. C. Sechler. Twenty-five acknowledged they have received Christ as their Savior, six were sanctified, six filled with the Holy Ghost and seven added to the church.

Besides this, in just about a week and a half we raised over fifty dollars for the building fund so as to fix up the inside of the church. We desire the prayers of all that God will continue to bless and save souls.—Rev. Harold Scott, pastor.

COCKEYSVILLE, Md.—A revival just closed here at the Church of God with Brother Paul Cook, son of our missionaries to India, doing the preaching and the Southern Boys' Quartet doing the singing. They are Lynn E. Smith, Paul S. Cook, Charlie Tilley and Junior Elmo Hamilton. These are consecrated boys working wholeheartedly for God and the Church. Twenty were saved, eight sanctified, twelve filled with the Holy Ghost, seven baptized and five added to the church. These boys are working in the state of Maryland and we recommend them to everyone.—Mrs. M. C. Salmon, 2581 W. Lombard St., Baltimore, Md.

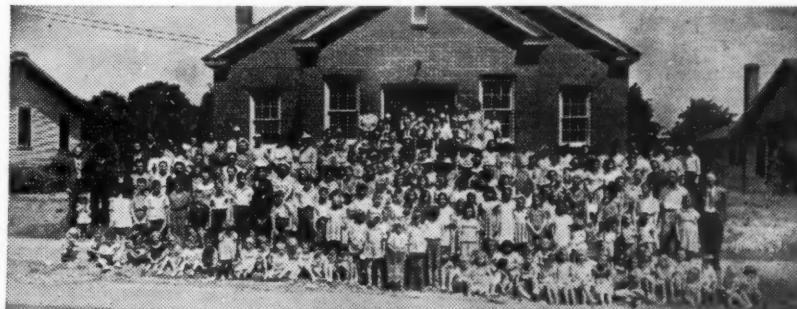
BENNDALE, Miss.—The meeting at old Benndale church began Saturday night, May 1, with Brother Jett Breland as evangelist. There were twenty-three saved, twenty sanctified, twenty filled with the Holy Ghost, twelve baptized in water and twelve added to the church. There was much fasting and praying. Sister Fannie McInnis is a wonderful helper in the grove services, and Sister Cleo Breland is an anointed altar worker. — Rev. W. J. Scruggs, pastor.

We just closed a two weeks' revival in the Rose Creek Section, which was a very good success. One was saved, one sanctified and one filled with the Holy Ghost (a lady seventy-eight years old). The power fell and the saints shouted. Brother J. A. Tippett did the preaching. The revival closed with communion service. We hope to have a Church of God set in order here soon, so pray for us.—A member at Prentiss, Minnie Moore, Rt. 3, Franklin, N. C.

KINSTON, N. C.—We just closed a revival here with three saved, one sanctified, and one baptized with the Holy Ghost. Brother Burnice Heath, of Tarboro, N. C., was the evangelist. He has been reinstated in the church and is working for the Church of God.—R. H. Walker, pastor.

FT. MILL, S. C.—We have just closed a wonderful revival at the Ft. Mill Church of God. Forty-five were saved, thirty-two sanctified, sixteen filled with the Holy Ghost, and nineteen added to the church. God blessed wonderfully. Rev. Walter Skutar was the evangelist.—Rev. J. C. Childers, pastor; Ellis E. Wise, clerk, Box 543.

TARBORO, N. C.—We have just closed a fifteen-day revival with Sister Della Patrick doing the preaching. God blessed in the old-time way. Twelve were saved, nine sanctified, seven filled with the Holy Ghost and six added to the church. God did some wonderful healings. There were nine goitres removed and a stiff arm healed, also many other things for which we praise the Lord.—E. E. Hurst, pastor, 600 Sorey Ave.



Pictured above is the Sunday School of the Church of God at Rock Hill, South Carolina. The picture was made on May 30, 1943, and the attendance was 220. The pastor, W. L. Edgar, is standing in the third row from the top, just to the left of the front door, with the evangelist, Fatie C. Atkinson, to his left.

This church has a weekly radio program each Saturday from 1:00 to 1:30 p. m. over Station WSOC, Charlotte, North Carolina, 1240 kilocycles.—L. W. McIntyre, overseer.

REQUESTS FOR PRAYER

We receive many requests for the salvation of relatives, loved ones, and friends, also for urgent unspoken requests. There are so many of these it is impossible to publish them, but we ask that all take them to heart and earnestly pray that the Lord will answer prayer in their behalf. In order for requests to be published they must be signed.

PRAY FOR:

My son, Pvt. Thad McDaniel, who is in the Station Hospital at Camp White, Ore. Please pray hard, he may be losing his mind. Also pray for my sons who are oversea.—Izora McDaniel, 104 2nd St., Thomaston, Ga.

The healing of my daughter of appendicitis; my husband to be healed of nervousness, also that they will be saved.—Mrs. E. C. Adcock, Rt. 2, Adairsville, Ga.

The healing of my body; my home; the Lord to undertake for my brothers, sisters and me.—Miss Tennie Vee Johnson, Etowah, Ark.

The Lord to heal my body.—Elder N. P. Perry, 1304 Blackford St., Chattanooga, Tenn.

The healing of my body; unspoken request.—Mrs. Arthie Cason, Columbus, Ga.

The healing of my body that I may walk again.—W. M. Pulliam, Rt. 2, Fordsville, Ky.

God to undertake for me, please pray earnestly.—H. E. Solomon, 602 S. Peterson Ave., Douglas, Ga.

Me to be healed of a tumor and other troubles, the doctors say I have to have an operation but I know God can heal.—Mrs. Clyde Peak, Rt. 4, Booneville, Miss.

The healing of my baby.—Anne Mae Dennis, 351-A Dallas St., Chickasaw, Ala.

My arm to be healed of ringworm; my mother's head to be healed.—Paul James Flat, Omaha, Ark.

Me and my home; my boys; my brother.—Jessie Rogers, Clemons, Ky.

A special unspoken request.—H. E. Hatcher, Williamsburg, Ky.

The healing of my body.—Ruth Volrath.

The healing of my husband, Ercy Finley, who is sick in the U. S. Veterans Hospital in Augusta, Ga.; me and my little girl.—Mrs. E. W. Finley, 157 B. Powell St., Atlanta, Ga.

The healing of my throat of a goitre.—Mrs. Edna Mote, Habersham, Ga.

The healing of Boon James who has lost the use of his legs; Sister Ethel Huff to be healed of different ailments; me to be healed.—Geneva Gee, Gregoryville, Ky.

Me, I am to undergo an operation.—Rosa Baldwin, 922 N. 7th St., E. St. Louis, Ill.

My husband, Rev. M. W. Patterson, to be healed; my father's soul and body.—Mrs. M. W. Patterson, Uhrichsville, Ohio.

Me to be healed of sinus trouble.—Mrs. Ethel H. Dragoo, Flaxton, N. Dak.

The healing of my son of ulcerated stomach; other requests.—Rev. H. C. Loftis, Oakman, Ga.

The healing of Mrs. Ida Anders, Rt. 2, Ringgold, Ga., who is losing her eyesight, due to growths.—Pfc. Oscar Crow, 34763661, 302 T.S.S., Box 968, Air Corps Tech. Sch., Keesler Field, Miss.

God to answer our son's request.—Clarence E. Martin, Rt. 6, Marietta, Ohio.

God to undertake for my son, Pvt. Windell B. May, Antitank Co., 291st Inf., A.P.O. 451, Ft. Leonard, Mo. Where is the nearest church to Fort Leonard Wood? Please give me the name of the pastor and location of church. My son wants to go to church when he can get a pass.—Mrs. G. N. May, Country Club Rd., Canton, Miss.

God to heal me of malaria fever.—Mrs. Inez Abercrombie, Raymond, Ga.

The healing of my brother who has been ill two years, trusting God all the time. He became desperately sick and the family rushed him to the hospital. I do not think the doctors have much hope for him.—Elsie Geckler, Canton, Ohio.

My son to be saved and healed of inward goitre; my husband's shoulder to be healed.—Mrs. H. C. Kinney, Rt. 2, Clarkesville, Ga.

My little boy who has been sick six weeks with inflammation of the bone in his hip, to be healed. I would especially be thankful for a hearing from those who have faith to trust the Lord for their body. I need more faith.—Mrs. Mary Lou Arrington, 1815½ Fenwick St., Augusta, Ga.

Sister Mary Edwards, 12 Calvin St., Youngstown, Ohio, that God will undertake for her family and her.—Sister Betty Lively, 107 Bee St., Princeton, W. Va.

God to heal my brother, he had a nervous breakdown or something and has lost his mind. Now he has to be confined to a state hospital. He is the father of four small children who need his care. We are trying to keep faith.

The healing of my little girl and me; God to undertake for us.—Mrs. B. A. Meeks, 131 Aycock St., Carrollton, Ga.

—Mrs. K. Dysert, Rt. 9, Box 2220, Phoenix, Ariz.

The healing of my husband's body; unspoken request.—Lucy Roberts, Iaeger, W. Va.

The saving and healing of my sister-in-law, Mrs. C. B. Young, Rt. 1, Fairmount, Ga., who has something wrong with her hips and limbs and cannot walk. She would appreciate encouragement, she is so discouraged.—Mrs. A. E. Young, Rt. 1, Cartersville, Ga.

George Dooley who is in the hospital in a very bad condition, his back was broken eight months ago and he is paralyzed from his hips down; he is unsaved. They are moving him to Huntington, W. Va., hospital. If anyone feels led to write him, send his mail to his mother. Her address is Mrs. H. C. Dooley, Princewick, W. Va.—Winston Hargis, Mead, W. Va.

My husband, Brother Ira O. Barksdale, to be healed of a nervous breakdown and gallbladder trouble.—Mrs. Ira O. Barksdale, Ozona, Fla.

My mother who is sick; my brother-in-law to be healed; unspoken requests.—Freddie Morrison, 621 N. Greensboro St., Lexington, N. C.

God to save and heal my family; special unspoken request.—James Landry, Gen. Del., Charlotte, N. C.

The healing of my body of high blood pressure and neuritis.—Mrs. Annie Reesey, 318 Walnut St., Johnstown, Pa.

God to heal my afflicted body. I have been bedfast eight months, not able to walk and now not able to turn in bed. Also pray that God will supply my needs.—Nancy E. Callett, Warbranch, Ky.

My son who has sinus, stomach and kidney trouble.—Mrs. Sarah Allen, 601 Spring Ave., Franklin, Ohio.

The healing of me and my son's bodies of sinus trouble.—Lillie Atchley, Rt. 3, Winfield, Ala.

OBITUARIES

SCHUMAKER

Mrs. L. J. (Grandmother) Schumaker, New Castle, Pa., a faithful and loyal member of the Church of God for a number of years, departed this life March 23, 1943, to be with Jesus; age ninety years.—One who deeply appreciated her, Rev. D. G. Hommer, Windber, Pa.

HASTINGS

Our dear mother, Mrs. Malinda Hastings, departed this life to be with Jesus August 29, 1942.

All children who have fathers and mothers with them, be good to them, for you don't know how you love them until God calls them away.—Her daughter-in-law, Mrs. Fannie Hastings, Rt. 2, Scottsboro, Ala.

HOMNER

Our precious baby, Norman Gail, was born May 23, 1943, and went to be with Jesus May 25, 1943.—Rev. and Mrs. Daniel Homner, 2906 Graham Ave., Windber, Pa.

The Gift of Tongues and Interpretations

(Continued from page 5)

understanding also . . ." 1 Cor. 14:15.

"For he that speaketh in an unknown tongue speaketh not unto men but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (verse 2).

Without doubt, the mightiest single force, the greatest motivating power behind the great ministry of evangelism, is intercessory prayer. Without it our preaching and testifying and various gifts are more or less barren and fruitless. With prayer "a worm can thrash a mountain."

Numerous are God's promises, but for our purpose we will choose 1 John 5:14, 15, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

If we ask ACCORDING TO HIS WILL, we KNOW He hears and we KNOW we have the answer. But how may we KNOW we ask according to His will? There are many answers to this question, but here our subject holds our interest to one vital case. That is, the Spirit making intercession through us. Rom. 8:26, 27.

In this scripture we are plainly told that, though we often do not know what to pray for as we ought, or what IS the Lord's will, and why we are so burdened in the Spirit, the Spirit knows the MIND OF GOD and the NEED OF THE SAINTS and makes intercession for or through us ACCORDING TO THE WILL OF GOD. How glorious! How oft have the saints of God experienced this most exhilarating, encouraging, faith-lifting manifestation!

When burdened in travail, as a woman with child, and we know not what to pray for as we ought, the Spirit sweeps over us in other tongues (1 Cor. 14:14, 15) and the issue is prayed through and the burden lifted! And we KNOW we have this petition; for it has been prayed through us, by the Spirit of God, and according to the WILL of God!

Then, too, often we know what the burden is, but still the intercession is made more fluently in tongues than in our own language. In fact, often we find we can scarcely express ourselves in our own language, but the intercession flows through us in other tongues as easily and naturally as opening a hydrant. "Rivers of living water" from our innermost being. Blessed indeed is that prayer warrior who has the operation of the gift of tongues in prayer, that the Spirit may make intercession through him according to the will of God, and according to the need. Read 1 Cor. 2:10-12.

ADMONITION

To those of you who are blessed in this manner, of our Lord, and who may also be used of Him in giving messages in the church, we would set forth this admonition. KNOW the emotions of the Spirit as He moves within you. For very often, in the midst of the congregation, there may sweep over you a deep moving of the

Spirit in other tongues, as an intercession. This may come during song service, testimony, or sermon. The burden of the Spirit is moving mightily in your innermost being in other tongues. The Spirit is praying through you. This is not meant for audible expression. Though the same burden may be permitted in audible expression in prayer meetings or at the altar service following the sermon.

It is commonly the experience of Spirit-filled saints to feel the Spirit speaking in other tongues within, as a testimony of truth and oneness in the Spirit with what is being said or done in the service.

This moving of the Spirit in intercession, or in praise to God, is often confused with the moving of the Spirit within, to give forth a message in tongues. The individual, fearing to quench the Spirit, interrupts the meeting with a manifestation in tongues which would better have been kept under the breath. "Let him speak unto himself and unto God," 1 Cor. 14:28.

If, however, it is a message which is desired of God, such should be permitted to come forth. To those who are so used of God we can only say, each individual feels differently the moving of the Spirit within, and reacts differently to it; therefore, we must learn to interpret for ourselves the purpose of the inner moving. You will soon learn to know that DIFFERENT pressure within when it is a public message which is desired. Yield yourself according to the need, whether it be prayer, praise, or intercession.

In this connection we feel the habit of REBUKING in tongues has rarely, if ever, a place in the general assembly of the church. It does have its place under certain conditions in dealing with evil spirits and fleshly manifestations at the altar, or in praying for the sick.

Do All Speak With Tongues?

(Continued from page 3)

eth than he that speaketh with tongues, except he interpret, (why) that the church may receive edifying."

Some think that the reason Paul wrote so much about tongues, he was educated at the feet of Gamaliel and mastered all these different languages; but they have conceived the wrong idea. Paul had never learned what he was saying, only as he interpreted through the Spirit. What he prayed to God in tongues, it wasn't necessary for him to know; and whatever he was saying, it was all right with him, as he said in the 12th chapter and 3rd verse, "That no man speaketh by the Spirit of God calleth Jesus accursed."

In my closing remarks I will say, we must not get these most vital points mixed, and there are three of them, in my humble judgment:

First, when we receive the Holy Ghost we speak in other tongues, or other languages, as the Spirit gives the utterance. That is the initial evidence of the Holy Ghost when He comes in. John 15:26, "When the Comforter is come, . . . he shall testify (or speak) of me."

Second, the unknown tongue is not

Tennessee State Convention as Seen

by the Host Pastor

By F. R. Harrwood

I have been attending conventions for the past twenty-four years in different states and have attended several in Tennessee, but truly this was the greatest convention I have ever attended. The fellowship was wonderful and we were made to say with the psalmist of old, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The preaching was of the kind that fed the soul and elevated the mind and gave one a new desire and determination to do more for God. The music and singing could be no better without a larger group of the same kind of singers and musicians.

The spirit of cooperation and appreciation that was shown by all the delegates added much to make the convention so good. The manner in which our esteemed state overseer, Brother J. D. Bright, moderated the convention was noticeable to all. There was always the feeling that there was a hand at the helm to see that everything moved in order, yet that freedom that one has when he knows the Spirit of God is having His right of way.

Then from the first song to the last good-bye there was the sweet presence of the Holy Trinity that made us think of the words of Paul, "Hath made up sit together in heavenly places."

We know that the influence of the 1943 state convention will mean much to us as we continue our work in the state.

The Baptism With the Holy Ghost

(Continued from page 7)

true identity. For did Jesus not say that "when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness?"

"Receive ye the Holy Ghost" FOR "The PROMISE is unto YOU."

some language that can be understood here, but requires an interpreter, and if no one interprets, Paul says he (or she) is talking to God through the Spirit, and no man understands him (or her).

Third, but not least, the gift of tongues is one of the nine gifts that Paul speaks of in 1 Cor. 12:8-11, which cannot be received until after one receives the Holy Ghost. Therefore, the evidence of speaking in tongues as the Spirit gives the utterance, when He comes in, and the gift of tongues, are different and separable. So Paul says, "I thank God I speak (not have spoken when I received the Holy Ghost) in tongues more than ye all." He also said, "Forbid not to speak in tongues," and he put the sealing on it when he said, 1 Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." So, "Brethren, be not children in understanding: howbeit in malice be children, but in understanding be men."

BOOK BARGAINS

The Expositor's Bible, 6 volumes, cloth bound	\$15.00	The Mark of the Beast, by Watson, 245 pages, cloth bound	1.00
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